THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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From the American Missionary Register.

TWENTIETH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Presented at the Annual Meeting in Free-Mason's Hall, London, May 5, 1824.

THIS Report occupies seventy-four octavo pages. Of these, sixty-seven are devoted to a view of the operations of the principal Bible Societies throughout the Christian world. A brief abstract will now be presented to our readers.

FRANCE.

It appears that the income of the Protestant Bible Society at Paris, during the last year, has amounted to upwards of 130,000 francs.

The number of Auxiliary and Branch Societies has been increased from sixty-four to seventy-five. The Associations in Paris alone are doubled, and in other places many new ones have been added. The distribution has been 4,050 Bibles, 8,304 Testaments, during the past year; and 18,606 Bibles, 23,523 Testaments, since its formation.

The Turkish Bible, from the manuscript version of Hali Bey, has proceeded as far as the end of the Second Book of Samuel. The New Testament of the same version, has been carefully revised by Professor Kieffer of Paris.

The Modern Armenian Testament, mentioned in your last Report, is now passing through the press.

The Carshun and Syriac New Testament, editing under the care of the Baron Sylvestre de Sacy, is proceeding. Respecting this version, Mr. Baker, the Society's agent in Syria, in his last letter writes: "The Carshun is made use of in all Mesopotamia, in the mountains of the Druses, at Aleppo, and in many other parts of Syria. A good stock of this work must be sent to mount Lebanon, but a more considerable supply to Aleppo, to be transmitted thence to Orfa, Merdin, Mosul, and Bagdad."

SPAIN, PORTUGAL, AND ITALY.

While your committee continually obtain fresh information of the lamentable want of the Scriptures in Spain, Portugal, and Italy; they have to regret that circumstances allow of their doing but little to supply that want. May the day ere long arrive when the word of the Lord shall have free course and be glorified in these as well as in other countries!

Some Spanish refugees having landed in Jersey, accepted with gratitude Bibles and Testaments presented to them. An application from some Portuguese families resident in London, has been answered by a suitable grant. These are indeed small donations, but are recorded to show, that while your institution traverses the world, it does

not overlook wants which are found to exist immediately beneath its own eyes.

NETHERLANDS.

At the request of your committee, the Rev. Dr. Steinkopff has undertaken a tour in the Netherlands, Germany, and Switzerland, and visited the different Societies in those parts. The happiest results have arisen from this journey, new Societies have been formed in some places, fresh vigour has been imparted to others. Friendly counsel and encouragement have been afforded where difficulties have occurred. The bond of union has been strengthened between the Societies themselves and your own institution; seasonable aid has been given; and channels have been opened for a further dispersion of the Bible.

The NETHERLANDS Bible Society, with its fifty-seven Auxiliaries, continues its operations; and has issued in the last year 3,975 Bibles and 4,238 Testaments. In the Reports of some of its Auxiliaries the following interesting notices occur:

The AMSTERDAM Auxiliary has distributed 3,131 copies. The Association for the benefit of Seamen excites the greatest interest; as by its means the word of salvation is spread in the most remote parts of the world.

From NETHERLAND INDIA information has been received of the revival of the Society at BATAVIA, under the patronage of the Governor-General. From Mr. Bruckner, at SAMARANG, it is reported, that the translation into the Javanese, undertaken by him, has been completed. Three thousand guilders have been given in aid of this work.

A letter from Mr. Voss and Mr. Lacroix, of Chinsurah, gives the gratifying information of the increased estimation in which the Holy Scriptures are held; in consequence of which, it is said, the vain idols sink more and more into contempt. An institution has been formed for teaching the Eastern languages, with a view to promote the translations of the Scriptures.

In SWITZERLAND the visit of Dr. Steinkopff proved particularly acceptable, and he was every where received in the most friendly manner. Small as is the sphere of the SCHAFFHAUSEN Bible Society, its active Committee have contributed to the circulation of 4,522 Bibles and Testaments, in the French, German, and Hebrew-German.

GERMANY.

Most of the Biblical Institutions in GERMANY proceed with spirit and success.

The Duke of Oldenburg, on receiving the Report of the EUTIN Society, expressed his approbation of its labours, adding, "I shall feel happy in promoting its benevolent object, to the extent of my power."

The ROSTOCK Auxiliary increases in its subscribers and receipts, as well as in its distributions. In the Report it is stated that although fourteen presses are constantly employed at the Canstein Institution at Halle, yet that establishment is often unable to meet the demand.

The HANOVERIAN Institution expresses its lively gratitude for a former grant; and announces the completion of a new edition of 5,000 German Bibles, which your Society has enabled its Committee to print.

From BAYREUTH, Mr. C. F. Leers, and his fellow-labourer the very Reverend Dean Pflaum, announce that they have completed their third edition of 7,000 copies of the New Testament, printed at the expense of your Institution. They also propose to print an edition of 7,000 entire Bibles at an expense of 460*l.* or 480*l.* towards which your Committee have gladly voted 250*l.*

The WUERTEMBERG Society, with its numerous Auxiliaries and Associations, occupies an important station in the

Biblical field of Germany. 97,811 Bibles and Testaments have been distributed by its exertions.

Their Majesties, together with the Queen Dowager of Wurtemberg continue their royal patronage, and honoured your Secretary with an audience, at which they expressed the continued interest they felt in the vast operations of the British and Foreign Bible Society.

The King on receiving the Report presented a donation of 500 florins.

Dr. Leander Van Ess continues his labours with his wonted ardour, and new doors are continually opened before him for circulating the Holy Scriptures. He mentions, with delight, applications which he has received from a number of Roman Catholic students in various Universities of Germany, from youths in Latin seminaries, and from mechanics. The military likewise have shared in his attentions. Applications from this quarter became so numerous and pressing that he prudently referred the matter to the commanding officers, who, with many expressions of good will, accepted his offer of New Testaments; and the War Department took the necessary measures for their distribution among the soldiers. It is gratifying to add, that in many instances the happiest effects have ensued. The Testaments have been read, bad habits have been reformed, and virtuous dispositions cultivated, or in the still more comprehensive words of Scripture, "the old man has been put off, and the new man put on."

During the past year he has distributed nearly 50,000 Bibles and Testaments, making the grand total, since the commencement of his labours, upwards of 500,000 copies.

PRUSSIA.

The last anniversary of the Prussian Bible Society was honoured by the presence of the Crown Prince and other branches of the Royal Family, and a letter was read from his Majesty himself, expressing the continued interest he felt in its transactions. The Report states that 11,022 Bibles and Testaments had been issued from the depository of the Central Society of Berlin, and 22,400 from its forty-two Auxiliaries. It is observed in this document, "many thousands of our Christian brethren rejoice in the light of Evangelical truth, as it beams from the word of God, who were once sunk in the darkness of ignorance respecting those things which belong to their peace."

The demands for the Scriptures are great, and on its being represented by the Secretary, that, in the Margraviate of Brandenberg alone, there were 1,000 clergymen, and several thousand congregations, desirous of a supply for their children and poor, your Committee have placed at the disposal of the Prussian Bible Society the sum of 500*l.* to meet these urgent wants.

The Buntzlau Society has, since its formation, distributed 17,425 copies.

POLAND.

A Missionary in Poland, from the London Society for promoting Christianity among the Jews, anxious to benefit the Christian population, as well as the children of Israel, has made an urgent application to your Committee, on their behalf, for German Bibles; and 100 Bibles and 500 Testaments have accordingly been placed at his disposal.

DENMARK.

The Danish Bible Society has circulated, during the last year, 10,000 Bibles and Testaments; making a total of 100,000 since its formation. "We have reason to believe," writes the Secretary "that the greater part of this distribution has fallen on good ground." The Greenlandish and Faronese translations proceed. Of the latter, the Gospel according to

St. Matthew has been completed, and an edition of 1,500 printed: of the former, the Psalms of David have been finished, and are now in the press. Ten new Auxiliaries have been formed, and in every part a thirst after the divine word increases.

SWEDEN.

From STOCKHOLM, two very interesting documents have been received, viz. the Reports of the SWEDISH Bible Society, and of the STOCKHOLM Ladies' Association. The Anniversary of the former was held on the 23d of April, 1823, and was attended by the Archbishop of Upsala, the Bishops present at the Diet, and nearly the whole of the Clerus Comitialis. In the past year it has issued 4,672 Bibles, and 7,746 Testaments; and, since the commencement of the Institution, 80,034 Bibles and 105,233 Testaments. The Auxiliary Societies are represented as faithfully fulfilling the duties with which they have been charged.

At CARLSCRONA, the Swedish Fleet Society has received many applications from the several enrolled companies of Seamen, ordered upon service in the king's dockyard; and 387 Bibles and 556 Testaments, have, consequently, been distributed among them.

The attention of the Stockholm Ladies' Association has been directed to putting the Scriptures into the hands of new-married couples.

The visit of his Excellency Mr. Papof, Secretary of the Russian Bible Society, to this country, cannot be forgotten. His Highness Prince Galitzin, in a letter to your President, acknowledging the attentions shown to this gentleman, speaks of the lively gratitude which the Russian Society has always cherished, and still cherishes, towards "the London Committee, as the manifest instrument through which the light of the divine word began to be abundantly poured into their beloved country."

It is delightful to behold the progress which this light is making. New versions are preparing in various dialects. First editions have been completed of some: several others have reached a second, a sixth, and even a fifteenth impression.

ISLANDS OF THE MEDITERRANEAN.

To the Bible Society at MALTA there have been forwarded, during the past year, 1,000 Arabic Bibles and 2,000 Arabic Testaments.

In CORSICA a zealous friend has been met with, who has represented to the Society the want of the Scriptures in that island; expressing at the same time his readiness to assist in their distribution. One hundred French Testaments have been placed at his disposal, with a few Italian Bibles and Testaments.

By the IONIAN Bible Society many copies of the Scriptures have been distributed in the various islands.

TURKEY IN EUROPE.

At CONSTANTINOPLE, your agent, the Rev. H. D. Leeves, has been engaged in revising a Jewish-Spanish New Testament; and, on the suggestion of the Armenian Patriarch, has undertaken a fresh edition of the Turkish New Testament in Armenian characters, consisting of 5,000 entire Testaments and 3,000 Gospels.

Among those who have partaken of your bounty in this part of the world, are some of the unfortunate Sciots, of whom Mr. Leeves writes, "Several have received them with real joy; and, to my knowledge, have read them with consolation under their extreme suffering."

It appears, that the distributions from the depot at Constantinople, have increased to the number of 5,000 copies during the past year; upwards of 1,500 of which have been sold at

Constantinople; and the sales in Turkey and Asia Minor have produced, according to the account furnished by Mr. Leeves, the sum of 196*l.* 17*s.* 10*d.*

From Malta an English clergyman took 3,467 copies of the Scriptures, or parts thereof, in Arabic, Armenian, Hebrew, French, English, Italian, Ancient and Modern Greek, Ethiopic, Syriac, and Sclavonian, for distribution in the Holy Land. Jerusalem has been visited by some gentlemen in connexion with the American Board of Missions, who write, that "all we brought with us in Greek or Arabic were disposed of, within two or three days, to persons who came to our lodgings for them. We had no occasion to go abroad with our books, or to employ any one to sell them for us." From this same place writes Mr. King, "Since leaving Egypt we have distributed nearly 2,000 copies of the Bible, New Testament, Psalter, and Book of Genesis." More might have been distributed, but within a fortnight all their stores were exhausted; they had sometimes thirty persons in a day calling upon them to purchase the Scriptures, whom they were obliged to send away empty. In a still more recent communication, it is stated, that at one convent they sold about eighty Bibles and Testaments; that on their way from Jerusalem to Mount Lebanon, copies were distributed at Jaffa, Acre, Tyre, and Sidon.

At Beyrout, 450 Psalters were sold. At Tripoli, the Greeks were found ready to purchase; and, in the course of a single day, fifty-eight Bibles, or parts of the Scriptures, were sold, and seventeen given away.

HOWE AND CROMWELL.

The following extract from the life of the Revd. and famous John Howe, of Cromwell's day, is interesting, we think, in no common degree. It casts some light upon the character of the *Imperial Protector*, and teaches us how often the most solemn and interminable consequence flows from the most trivial occurrences. Even *our looks*, may be made to mould in a great degree our whole being and destiny.

"Sometime after, (I cannot with certainty say how long) Mr. Howe having occasion to take a journey to London, was detained there longer than he intended. He had the curiosity to go one Lord's day (and it was on the last that he designed to continue in Town) to be an auditor at the Chapel at Whitehall; but I cannot meet with any one that can with certainty recollect who was to be that day the Preacher. Cromwell who generally had his eyes every where spied Mr. Howe in the auditory, and knew him by his garb to be a Country Minister; and thought he discovered something more than ordinary in his countenance, and sent a messenger to him to desire to speak with him when the worship of God was over. Upon his coming to him Cromwell requested him to preach before him the Lord's day following. Mr. Howe was surprised with the unexpected motion, and modestly desired to be excused. Cromwell told him it was a vain thing to attempt to excuse himself, for that he would take no denial. Mr. Howe pleaded that having dispatched what business he had in town, he was tending homeward; and could not be absent any longer without inconvenience. Cromwell inquired what great damage he was liable to sustain by tarrying a little longer. Mr. Howe replied that his people that were very kind to him would be uneasy, and think he neglected them, and slighted their respect. Cromwell promised to write to them himself, and send down one to supply his place, and actually did so, and Mr. Howe staid and preached as he was desired and when he had given him one Ser-

mon, Cromwell still pressed for a second and a third: and at last, after a great deal of free conversation in private, nothing would serve him (who could not bear to be contradicted after he had once got the power into his hands) but he must have him to be his Household Chaplain, and he would take care that his place should be supplied at Torrington to the full satisfaction of the People. Mr. Howe did all that lay in his power to excuse himself and get off; but no denial would be admitted. And at length (though with great reluctance) he was prevailed with to comply and remove with his family to Whitehall, were several of his children were born; and in this difficult station he endeavoured to be faithful and to keep a good conscience. And this I suppose is the time when, as Mr. Wood informs us, he became Lecturer of St. Margaret's Church in Westminister. Certain it is that he was then a celebrated preacher and generally respected, and it has been observed by several, that there was hardly a man that was in an eminent public station in those critical times, and that was admitted to the knowledge of so many secrets as he, that was so free from censure in the changes that afterwards succeeded. A plain argument of uncommon conduct and caution."

For the Luminary.

THOUGHTS ON THE VALUE OF CHRISTIAN REPUTATION.

There is scarcely any object of pursuit, which has engrossed so large a portion of human attention, as reputation.

All men regard a *good name*—some for its own sake—some for the means of doing good, which it affords, or rather constitutes.

The *Law*—which, for the most part, is sufficiently phlegmatic in its regards for persons and things—has still annexed to the wanton injury to reputation heavy damages, to be paid to the sufferer.

Assail the good name of the *mechanic;* and he can recover his penalty of you—Or assail that of the *lawyer*, the *physician*, or the *merchant*; and you are liable to suffer for your injustice. The idea is—that these different persons have, or may yet have, families to support by their industry—and that, by obstructing the profits of the avocation of any of these persons, you would intercept the regular supplies of food and raiment, and other necessaries or conveniences, to themselves and to those whom they are bound to support.

Yet there is one sort of reputation which the law would not very anxiously defend. We allude to *Christian* reputation. This seems to be given over to the protection of that small portion of generous sentiment, which obtains amongst the different Societies of men. Perhaps the law *does* not protect it—because it well *cannot.*—It may too, probably, have occurred to our more noble minded ancestors—that reputation of this sort would scarcely ever *need* the protecting arm of the law—but that it might safely be trusted, if not to the *pious* feelings of men, at least to those sentiments of *honor*, to which the *tender sex* may ever safely appeal in ours, and which then was better known (though not more talked of) than nowadays.

What, however, can be of more real value—than Christian reputation? .....It is one of the principal means, whereby the good man is enabled to render service to other immortals, as such. It is from the connexion of the advice of such a man, with his reputation for real piety—that that advice is heard, is attented to, is turned to his advantage, by the person advised.—For how natural is it—when a man is offering his counsel—for the individual addressed, to institute an inquiry in his mind, into the *right* of the other,

thus to address him?—"What are the claims of this person, he may say, thus to bring before another, his views, of conduct or of safety? Whence has he gotten these views? And are they genuine—or recommended by a suitable walk, in himself?"--And if there be any, the least ground, for adopting, as the result of this sort of investigation, a conclusion unfavourable to the adviser; if there be any thing which can be tortured into a blot upon his own moral escutchion;--we know what the effect upon the other, is too apt to be—and that in such circumstances, he will be confirmed in his evil principles, feelings, and practices.

Ambrose is a man of ardent, and firm piety. No person, probably, possesses a greater love for souls, than Ambrose. The maturity of his life (and he does not want many years of the completion of his half century) has been devoted mainly, to the bringing over of persons to faith on Jesus Christ; and to the charities of the Bible. Ambrose, too, is a man of sturdy intellect, of manners by no means unpleasing, of conversation well calculated to engage as well as edify, of education the most classical and ample, as well as of a general information to aid him in the illustration of any of his favorite subjects.....This is his character; but his reputation has not been spared. It was his misfortune, in more early life, to form connexions in the Church, with persons whom he has since been obliged to abandon on account their corruptions and errors; and to the censures of these, the whole phalanx of avowed infidels, of Socinian and Arian infidels, of practical infidels—have, for years and years, been disposed to add, as circumstances have seemed to them to favor, their distant insinuations, their broader surmizes, their crocodile lamentations, or their turbulent abuse. All these persons, in relation to Ambrose, have seen "a daily beauty in his life, which made them ugly." If they have not *all* formally united against him; they have at least, in effect done so, by a sort of nefarious instinct, too common with the enemies of Christ and of his people.—And this band of brothers, not in tribulation, but in sins—have been unfortunately successful. They have greatly obstructed, and prevented, the usefulness of the man who loved the truth, and *because* he loved it.

Now, should these things be thus? .....Let it be considered that the usefulness of Ambrose, was also his happiness. Whilst it was his desire to "shine as the stars forever and ever"—as having "turned many to righteousness;"—it is distressing to him that he has, to a considerable extent, been disappointed in his pious aims--that souls have been snatched, but too probably, from his hands—and that he is compelled, in some measure, to resort for consolation, to *intentions* rather than to *performances*.

But this is not all. It is not the interference with the happiness of one good man, that we would mainly dwell upon. It was well, that it was "*in his heart*," to "build" a house unto God's Name. We chiefly speak, in behalf of those souls whom Ambrose might have saved, but for the slanderers of his name—but who, in estranging them from him, may have also estranged them forever from God and eternal life—It is in behalf of these that we complain; and the justice of our complaint, will not, cannot, be denied.—For it is an awful thing to prevent the saving of immortal spirits! It is a fearful matter to be the means of their turning off from the way of blessedness, and thus to murder the souls of men!!

Indeed we feel anxious for the safety of these traducers, as well as for that of those whom they are the means of deceiving and destroying. For if *they* cannot "*escape*" who "*neglect* the great salvation;" how can *those* who thus exert their utmost powers against it?

or who scatter moral *poison* and death, among the immortal creatures of God? .....We could wish, from our inmost souls, that these hapless persons might be made to feel for themselves—as we feel for them.—We would fain induce them—to cease from "destroying their *own* good;"—or if this may not be, in their resolvedness to perish, at least to desist from crushing, with bloody effort, the spiritual hopes of other. We would exhort them to permit the few disciples whom earth has to boast of, to do what little good they can. and to invite from the jaws of ruin any who will hear them!

A. B.

From the Western Recorder.

The Lord Jesus beseeches his children to give, although what they possess is his already. And more than this—if the expression may be allowed—he condescends to pay court to their avarice, by pleding *himself* to pay even an hundred fold.

The Prince of Darkness is a Pearl Merchant who keeps a barter shop—and though his wares are all counterfeit and known to be such, he does a great business. He often barters with parents, *Christian parents*, by giving them for their sons and daughters, large portions of this world's goods, with its honours and distinctions—in exchange for a pearl out of the Eternal crown.

"Why, herein is a marvellous thing"—Christians are complaining of the low state of religion; and wonder why it is not with them as in times past.—No marvel, brethren. Do you not see the stores are all empty. Is it not sounded daily in your ears, that the heathen are perishing for lack of vision! "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it.*"

Will any dare pretend, that a steward is not *dishonest* who withholds his master's goods when he calls for them, and virtually says—who is the Lord that I should obey him?—Behold the Judge is at the door!

Saving Banks—Excellent institutions, to provide for helpless infancy and decripid age. But they regard only the wants of the body. There is in this country a *Savings Bank* where the security is unexceptionable, and the rate of interest an hundred per cent. A branch of it is established in Boston, styled the American Board of Commissioners for Foreign Missions, and another in New-York, styled the United Foreign Missionary Society. No Christian will dare say the security is exceptionable, or the interest less than his avarice could demand.—"He that giveth to the poor lendeth to the Lord; that which he hath given will he pay him again."—*West. Rec.*

REVIVAL IN LOCKPORT, N. Y.

We have been favoured with the perusal of letters from Lockport, Niagara Co. N. Y. which give information of a powerful revival of religion recently commenced in that place. In the first, dated Dec. 13, the writer says, "I have just returned from one of the most interesting meetings I ever attended. God is pouring out his Spirit on this wicked place. O it is a solemn time indeed! It would do your heart good to witness the engagedness of Christians,"

Another letter, dated Sabbath evening, Dec. 19, says,—"This day has been peculiarly interesting.—The meeting-house was crowed with hearers, so that many could not obtain seats. Have we not reason to think it the work of God,—when the Universalist, the Deist, and those who have denied the divinity of our Saviour, come out from the world, and profess to be on the Lord's side."—*Bost. Rec.*

THE LUMINARY.

LEXINGTON:
WEDNESDAY, FEBRUARY 9, 1825.

The circular of President Lindsly, which will be found in our columns of today, presents to the reader, in a condensed and very engaging view, the claims and prospects of Cumberland College, Nashville.—It is already known that he is now at the head of this rising institution of our sister state.—His literary reputation will at once be seen, in the fact, that he was successively elected to the presidency—of the Transylvania University—the College New Jersey, and Cumberland College.—He has not yet reached the maturity of his powers—and in view of the extensive good which his distinguished talents and attainments may enable him to do in the western country—upon the liberal plan which is exhibited in this document—we do most heartily rejoice.

He is followed in his *labours of love* and *blessedness* by the best wishes and prayers of his brethren in Kentucky.—In the poverty of our resources we shall find it impossible at *home*, to fund on *our* own College at Danville.—But we view the Cumberland College, with every other literary establishment, in which sound letters and sound Christianity (for they always go together) are taught, as our sisters in a sacred cause. May the smiles of heaven prosper his work!

CUMBERLAND COLLEGE.

HAVING been appointed by the Board of Trustees of Cumberland College, at Nashville, in Tennessee, an agent, to solicit donations in behalf of that institution, I take the liberty to address my fellow citizens on the subject, in this public manner, rather than to subject them, or myself to the inconvenience of a more direct individual application. Knowing, as I do, the numerous appeals which are daily made to your sympathy and liberality, I have felt an extreme reluctance to present to your notice the object for which I have been commissioned to ask your friendly aid. I had almost determined, indeed, to be silent—and to bid adieu to the land of my fathers without venturing even to name the cause to which I am providentially destined in future to devote my humble labours, and which, in order to its success, must be largely indebted to the munificence of a generous public. But, duty constrains me to wave all considerations suggested by the fear of appearing obstrusive or of encountering neglect and disappointment. Allow me then, respectfully, to bespeak your candid attention and kindly favour to an infant seminary which is just commencing an existence in a place and under circumstances of no ordinary interest.

Within a period of little more than thirty years, a new world, beyond the Mountains, has furnished a home to several millions of American citizens. The population has there increased, and is still advancing in a ratio unprecedented in the history of our race. But the means of instruction, moral, literary and religious, bear no proportion to the rapid march of population. While therefore, on the one hand, we rejoice at this astonishing augmentation of physical strength to the Republic; we have, on the other, abundant cause to be alarmed at the cheerless prospect which is every where presented from the want of those literary fountains which have proved so salutary in the older states. The importance and necessity of education to a free people need not be urged before an enlightened and liberal community. To be free and happy, men must be virtuous and intelligent.—To become virtuous and

intelligent citizens, our youth must be suitably educated and disciplined. To diffuse even the elements of learning among the people generally, there must be a due proportion of seminaries of the higher order. Common schools have never flourished in any country where colleges or liberal institutions have not been established and fostered. The surest means of securing the former is by cherishing the latter. Colleges furnish teachers to our Academies—and these again to our village and country schools. Wherever there is the largest amount of liberal education, there will be found the most intelligence among the mass of the people. Witness the four Universities of Scotland, and the score of colleges in New-England. But so plain a point need not be laboured.

Throughout the immense valley of the lower Mississippi, containing, at least, a million of inhabitants, there exists not a single college. Hitherto a few wealthy individuals have sent their sons to northern and eastern institutions, while the great body of the people have been unable to afford the expense, or indisposed to subject their children to the danger and inconvenience of so long a journey and of so distant a residence from the parental roof. The time has arrived when they must have the means of education at their own doors, or be deprived of its benefits altogether. It may be asked —are they not able to build up colleges for themselves? The question may be answered by another. Could not New-Jersey have amply endowed her literary institutions without any foreign aid whatever? And yet she sought assistance from every part of our country —nor was assistance denied. The question is not what a people *can* do—but what are they *disposed* to do—what *will* they do? Our western brethren are, probably, as liberally inclined as ourselves. But every eastern institution, theological or literary, which has not been patronized by the state government, has sought and obtained support from liberal individuals wherever they could be found. Even the West has not been appealed to in vain on such occasions. Let the favour be reciprocated. But, in truth, the citizens of the west are comparatively destitute of pecuniary resources. With the exception of a few commercial towns, the people are scattered over an extensive territory, which, but yesterday, was a savage wilderness, and which yet scarcely furnishes the means of subsistence to the hardy huntsman and farmer. To those who are acquainted with the actual state of the western country nothing need be added. To those who are ignorant of it altogether, enough cannot be said in this brief notice to give them any adequate idea of its destitute condition. It is the purpose of the friends of Cumberland College, in attempting to give it a respectable and efficient organization, to remedy the existing evils to the greatest extent within their power. It ought to be a sufficient guarantee to the public that their charity will not be misapplied or unworthily bestowed, that the Trustees of this institution have deemed it expedient and necessary to solicit, by their agents, contributions from their eastern friends. In their name, therefore, I do hereby appeal to the generosity of the patriot, the philanthropist and the christian—in the confident belief that no object more worthy of their benevolence has been or can be presented to their consideration. Donations in money, in books, in philosophical apparatus, in any articles which can be useful or ornamental to a college establishment, will be thankfully received. Let none refuse because they may be able to give but little. Every dollar, and every dollar's worth in any form, will be gratefully acknowledged, and the donor regarded as a benefactor of the institution. Should these remarks meet

the eye of any of the favoured alumni Nassau-Hall, may not the hope be indulged, that they will cheerfully add their mite to forward the cause of literature and science among the gallant youth of Tennessee? While they contemplate with pride and delight the daily increasing prosperity and reputation of their own venerated *Alma Mater*—herself so long the distinguished object of a nation's bounty—will they withhold the token of courteous regard from a sister seminary, whose founders and guardians, have, by their recent victories over a haughty invading foe, shed an imperishable lustre around their country's fame?

Cumberland College is intended to be a christain, but not a sectarian institution. Its immediate patrons and directors belong to several religious denominations. It is the property of no sect or party. It looks for support to the liberal of all persuasions, and is pledged to be equally indulgent and friendly to every class and description of citizens, who recognize the Bible as the charter and standard of their faith. In submitting this statement, and in making this appeal to the public, the hope is fondly cherished, that it will not have been made in vain.

PH. LINDSLY.

Princeton, July 1824.

VIRGINIA LEGISLATURE.

The Committee of Schools and Colleges, after sending for the Bursar and books, have completed the taking of testimony respecting Wm. and Mary College, and have determined, 16 to 12, in favour of removal. A resolution had been previously offered in the House by Mr. Booker to discharge the committee from the further consideration of the subject. This resolution and a substitute to the same effect, were, after an animated debate, rejected by a vote of 69 to 127. This vote renders it probable that the House will finally decide in favour of the removal.

Family Visitor.

WASHINGTON CITY, *January* 5.—The Delegation of Chickasaws who lately visited this city, came, we are informed by permission of the Government, in compliance with their request, and at their own expense. One of the objects of their visit was to conclude an arrangement by which their annuity for one year, amounting to $35,000, should be employed, under the direction of the government, towards the education and improvement of their children. We are gratified to learn that such an arrangement was effected. Five thousand dollars of the appropriation, we learn, are to be applied to the expense of erecting buildings, &c. and the remaing thirty thousands are to be invested in stock, the interest of which is to be applied towards the support of the schools.

We learn, further, that the plan of the government for the education of the Indians, as delineated in the regulations of the Department of War, is that which they have adopted; and that the application of the money will be through the Rev. Mr. Stuart, the Superintendent of the School called Monroe, now in operation among them.

The new President will have a fine opportunity of providing for his friends in the diplomatic line, as there are now two vacancies to filled, at Buenos Ayres and Mexico; and Mr. Rush, at London, and Mr. Nelson, at Madrid, have both expressed their determination to return in the spring.

The quantity of land ceded by the Quapaws, in the treaty entered into between them and the United States Commissioner, in November last, is computed at 2,249,000 acres.

Nat. Jour.

REVOLUTION SOLDIERS.

General Benjamin Pierce of Hillsborough, N. H. invited his revolutionary companions, who are now inhabi-

tants of that town, to dine with him on the 25th of December last. The number present was 22, and their united ages 1563.—*Family Visitor.*

The Secretary of the Navy having instituted extensive inquiries with respect to American hemp, under a resolution of Congress, has reported the following conclusions as the result.

1st. That hemp may be cultivated in the United States, to any extent which our necessities may require.

2d. That, in the present mode of cultivation, there are some errors which may readily be corrected when more attention is paid to it.

3d. That, in its natural state, it is, in all important qualities, equal to that which we are in the habit of importing.

4th. That it is injured in the mode of cutting and preparing it for manufacture.

5th. That, if sown thicker on the ground, water-rotted, and prepared with care, it will be for all purposes, equal to any other.

6th. That canvass, cables, and cordage, manufactured out of it, as now cultivated, are inferior in color, strength, and durability, to those manufactured from imported hemp, and consequently are not as *safe* or proper for use in the navy. And that this is the reason, and the only reason, "why canvass, cables, and cordage, made of hemp, the growth of the United States, may not be used in the equipment of national vessels, with equal advantage as if of foreign fabric or materials." *Nat. Gaz.*

From the N. York Commercial Advertiser, Jan. 14.

CIRCUIT COURT, JANUARY TERM.

Sarah Mauran vs. *William Dawes.*—This was an action in the case brought by the plaintiff against the defendant for having seduced her daughter, and thereby incurred the loss of her services in consequence of that seduction.—Counsel for the plantiff, Messrs W. Sampson, H. Maxwell, and W. M. Price. For the defendant, Messrs. P. A. Jay, J. Anthon, and James Smith.

The jury retired about an hour and returned with a verdict for the plaintiff of *nine thousand dollars* damages against the defendant—which is the largest verdict that has ever been rendered in a similar case in America. And never did a verdict give more satisfaction to the community.

Perhaps there never was an object of seduction in a court of justice, who conducted herself with greater propriety, or evinced so much feeling and sensibility. The attempt further to blast her reputation, was like a dagger to her bosom, and, finally, her agonized feelings so far overcame her, that she swooned upon the floor.

A Congress of Continental Ministers was about to assemble at St. Petersburg. *Nat. Gaz.*

We perceive by our late Paris papers, that M. de Chateaubriand began to issue, on the 7th Nov. a new series of political pamphlets, under the title of *Letters to a Peer of France.* He had undertaken to treat, in succession, the following subjects: indemnity to the emigrants; interest of the public debt; independence of the Judiciary; laws wanted; the part which France might play in Europe; the condition of Spain and her colonies; the destines of Greece, &c. *Ib.*

NEW YORK, Jan. 17.

Captain Ridgway, from St. Thomas, (Dec. 24,) informs, that about ten days before he sailed a desperate gang of *Thieves* and *Pirates*, fifteen or twenty in number, had been arrested and would be tried after the Holy days. Among them were some old offenders.

It appears to have been their intention to supply themselves with goods and money from the stores and iron chests in that place, and take possession of two or three of the best vessels in the harbour to carry off their booty. Two vessels had already been selected for this purpose, viz: the new sch'r Joanna, Hamilton, and brig Morris, Williams, both of Baltimore. Part of their number, under pretext of wanting passages, actually shipped on board, with a view to assist in capturing them immediately after sailing. They had a small sloop belonging to one of the leaders, which was to take out men and arms to effect their object. The same sloop was afterwards captured with five of her crew, by a Danish sloop of war.

News From Persia.—Letters from Shiras, announce, that in the month of April, 1824, there had been an earthquake which lasted six days and six nights without intermission, and which had swallowed up more than half of that unfortunate city, and overthrew the other, as was the case at Aleppo. Nearly all the inhabitants fell victims to the catastrophe; scarcely five hundred persons could save themselves. Other letters from Aborkah announce that the same shock, but less violent, had been felt there.

Kazroon, a city between Aborkah and Shiras, was swallowed, up with almost the whole of the inhabitants, in consepuence of the same earthquake. All the mountains surrounding Kazroon were levelled by it, and no trace of them now remains. *Lond. pap.*

RUSSIA.

Accounts from St. Petersburgh, to the 4th of November, have been received. It appears measures have been lately ordered by the Emperor, relative to the Jews in Poland, and a desire expressed by him to make them apply to agriculture, which has already been often attempted in vain; all these circumstances give an interest to a communication from the South of Russia, by which we learn, that about five miles from Nikotajeu, in the government of Cherson, there has existed for several years, a Jewish village, with very fine fields, and pastures, built and inhabited entirely by Israelites. This village, Jese Nahr, in the vicinity of which there are six other smaller villages of the same kind, most of them with Hebrew names, is inhabited by about fifty families.

FRANCE.

The funeral of the late King of France is said to have cost the nation about 400,000 dollars. This sum would pay the salary of the President of the United States *sixteen* years. Cheapness, however, is one of the least blessings of a republican government. But when we add to all the miseries incident to a monarchical government, that its exorbitant expenses are wrung from the hard earnings of an oppressed people, we marvel at the mild patience of a nation not only king ridden but priest-ridden by a cruel and superstitious hierarchy. When shall the light of revelation banish the darkness, worse than Egyptian, brooding over the nations under the papal dominion?

The most remarkable incidents in the case of the famous Fauntleroy, perhaps, are those in which his wife and mistress were the *dramatis personæ*. —The former he had not consented to see for many years, and they lived apart with abundant content: but when his brilliant notoriety and new existence as a detected, gigantic forgerer began, the most passionate love and sorrow sprang up in her heart—she must see him, present his son to him, die with him; and he gave her and the youth, a sweet welcome. At the same period, however, the other lady, a Mrs. Forbes, about 22 years of

age, "endowed with much personal beauty," daily appeared before him too, with her offspring, and was received with at least an equal display of affection. His final interviews with each, and the ghostly advice which he administered to each before he tore himself from her arms, are most pathetically told. Gay, when he wrote his Beggar's Opera, never anticipated that the scenes between Captain Macheath and his favourites would be so far outdone in reality. *Nat. Gaz.*

Extract from the works of Owen Feltham, Esq.

"An extreme taxation is to take away the honey while the bees keep the hive; whereas, he that would take that, should first either burn them or drive them out. Tyrants in the government are the greatest traitors to their own estates. A desire of being too absolute, is to walk upon pinnacl es and the tops of pyramids, where not only the footing is full of hazard, but even the sharpness of that they tread on, may run into their foot and wound them. Too much to regrate on the patience of but tickle subjects, is to press a thorn till it pricks your finger. Nothing makes a more desperate rebel, than a prerogative enforced too far. Liberty in man is as the skin to the body, not to be put off, but together with life. They who will command more than they ought, shall not at last command so much as is fit."

"Moderate princes set faster in their regalities, than such as being but men, would have their power over their subjects, as the gods, unlimited. Oppression is an heat till it burns the hand. To debar some states of ancient privileges, is for a falcon to undertake to beat a flock of wild gees out of the fens. To go about to compel a sullen reason to submit to a wilful peremptoriness, is so long to beat a chained mastiff into his kennel, till at last, he turns and flies at your throat. Unjust policy, is to shoot, as they did at Ostend, into the mouth of a charged cannon, to have two bullets returned for one."

"Meditation is the soul's perspective glass; whereby, in her long remove, she discerneth God, as if he were nearer hand. I persuade no man to make it his whole life's business. We have bodies as well as souls; and even this world, while we are in it, ought somewhat to be cared for. As those States are likely to flourish, where execution follows sound advisements; so is man, when contemplation is seconded by action. Contemplation generates; action propagates. Without the first, the latter is defective; without the last, the first is but abortive, and embryous. —Saint Bernard compares comtemplation to Rachel, which was the more fair; but action to Leah, which was the more fruitful. I will neither always be busy, and doing; nor ever shut up in nothing but thought. Yet, that which some would call idleness, I will call the sweetest part of my life; and that is, my thinking. Surely, God made so many varieties in his creatures, as well for the inward soul, as for the outward senses; though he made them primarily for his own free-will and glory. He was a monk of an honester age, that being asked how he could endure that life, without the pleasure of books, answered—The nature of the creature was his library; wherein, when pleased, he could muse upon God's deep oracles." *Ib.*

"The safest ambassador in love-affairs, or go-between, as he is vulgarly called, is a blind man; and this I take to be the real reason why Cupid is usually painted with a handkerchief (a Bandana is the best) across his eyes. There is an old Jew of the name of Moses, in the city, both ugly and blind, who has made a fortune in this employment. Asking him one day, from the bench, (I like always to be study-

ing human nature,) how one so blind came to dabble in love affairs? 'My Lord,' said he, ' 'tish bekase I'm blind.' —'And why on that account?' 'Bekase, my lord, I can't see.'" * * *

London Lit. Gaz.

Medical School in Boston.—The number of Students attending the medical lectures of Harvard University in Boston, amounts this winter to one hundred and twenty-eight.

Nat. Gaz.

MISSIONARY STATIONS.

The last Missionary Herald contains a general view of missions among the heathen, under the direction of Societies in the United States.

American Board.—Preachers of the Gospel from this country 35—native preachers and interpreters, 5—laborers from this country, including missionaries and assistant missionaries, 64 —Total 142. Stations, 34—churches organized, 13—schools, 95—scholars, about 4000.

United Foreign Missionary Society.—Nine stations, eight of which are among the Indians of the U. States. The ninth has been recently commenced in the island of Hayti.

Baptist Board.—Eight stations, three of which are in Burmah, one in Africa, and the rest among the American Indians.

Methodist Missions.—Three stations, among the American Indians.

Episcopal.—One station, at Oneida Castle, near Oneida Lake.

United Brethren.—Two stations, among the Indians.

Western Missionary Society.—One station, at Maumee, west of Lake Erie.

Synod of S. C. and Georgia.—One station, among the Chichasaws.

Rest. Rec.

SUNDAY SCHOOLS IN THE SIXTEENTH CENTURY.

Extracts from "Letters from an absent Brother," by the Rev. Daniel Wilson, dated Milan, Sept. 14, 1823.

"After our English service we went to see the catechising. This was founded by Borromeo, in the sixteenth century, and is peculiar to Milan. The children met in classes of ten or twenty, drawn up between the pillars of the vast cathedral, and separated from each other by curtains, the boys on one side, the girls on the other. In all the churches of the city there are classes also. Many grown people are mingled with the children. A priest sat in the midst of each class and seemed to be familiarly explaining the Christian religion. The sight was quite interesting. Tables for learning to write were placed in different recesses. The children were exceedingly attentive. At the door of each school, the words *Pax vobis*, (Peace be unto you,) were inscribed on a board; the names of the scholars were also on boards; each scholar had a small pulpit, with a green cloth in front bearing the Borromean motto *Humilitas* (humility.")

Boston Rec.

Remarkable preservation.—At the time of the conflagration of the Boyne, a marine was seated in his birth with his wife and child, a boy about 20 months old. Finding all hopes of escaping ineffectual, the man took a sheep from the pens, and lashing the boy on its back, dropped them into the sea, saying, "There, turn to the land, and God be with you." The wife leaped into sea; the man followed and supported her till they were picked up by a boat; whilst the sheep made for the shore with its charge, who was rescued by some of the spectators, who rushed forward to meet him, and restored him safe to his parents.

POETRY.

SELECTED

For the Western Luminary.

Brother, thou art gone before us, and thy saintly soul hath flown,
Where tears are wip'd from every eye, and sorrow is unknown—
From the burthen of the flesh, and from care and fear releas'd—
Where the wicked cease from troubling, and the weary are at rest.

The toilsome way thou'st travelled o'er, and borne the heavy load—
But Christ hath taught thy lanquid feet to reach his blest abode—
Thou'rt sleeping now, like Lazarus, upon thy Saviour's breast,
Where the wicked cease from troubling, and the weary are at rest.

Sin can never taint thee now, nor death thy faith assail—
Nor thy meek trust in Jesus Christ, and the Holy Spirit fail;
For now thou'rt numbered with the good, whom on earth thou lovedst best,
Where the wicked cease from troubling, and the weary are at rest.

"Earth to earth," and "dust to dust," the solemn priest hath said,
So we lay the turf above thee now, and we seal thy narrow bed—
But thy spirit brother, soars away, among the faithful blest,
Where the wicked cease from troubling, and the weary are at rest.

And when the Lord shall summon us, whom thou hast left behind—
May we unspotted by the world, as sure a welcome find.
May each like thee depart in peace, to be a glorious guest,
Where the wicked cease from troubling, and the weary are at rest.

From the Family Visiter.

Lines supposed to be addressed by Miss CURRAN to the gentleman who solicited her hand in marriage after the execution of her unfortunate lover.

AH! seek no more with generous care
To sooth the anguish of despair!
Nor rashly seek your worth to bind
With broken heart and cheerless mind—
Mine is a hopeless, cureless sorrow,
A day of gloom, a night of horror!

Who would not shun the mournful view
Of midnight taper, glimmering blue,
Where funeral emblems darkly shew
That weary Pilgrim rests below?
My heart is that sepulchral light,
Which hides its ray from mortal sight.

My bosom is the hallowed grave
Where rests the memory of the brave;
There dwells a silent, tearless grief
That sees not—nor would find relief,
Save what Devotion's sacred power
Yields to the soul in misery's hour!

The tie that bound our hearts on earth
Was but, you say, of mortal birth,
And mortal hands with Tyrant sway
Have torn its firmest folds away—
But though the earthly tie is riven,
Its fragments bind my soul to Heaven.

No earth-born hope can reach the shrine
That holds this cherished grief of mine;
But when the bleeding trophies fade
That Memory rears to Emmett's shade,
My widowed heart shall seek above
A bright, imperishable love.

——0:0:0:——

Dr. Chalmers.—It is well known that the genius and eloquence of this popular clergyman, during his stay in Glasgow, attracted immense crowds to his church, and the feeling of disappointment, when a stranger entered his pulpit, was but too visible for any Divine to mistake it. On one occasion, the Rev. Dr. ——, of ——, having made an exchange with Dr. Chalmers, was so struck and irritated, on entering the pulpit, with the reluctant advance of the assembling auditory, and the quick retreat of many from the pews, that he stood up, and addressing the congregation, said—"We will not begin the public worship of God *till the chaff blows off.*" We need not say that these words had the desired effect, and that the audience became stationary under this severe rebuke. *Greenock Ad.*